



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

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## LOCAL "SCRIPS" AND THE U.S. ECONOMY

by Paul Salstrom

I've been commissioned by a West Virginia anti-stripmining group to study economic alternatives in the light of Appalachian Mountain traditions. This involves probing issues like non-monetized sectors of the economy and their relation to maintaining a competitive economic position both regionally and as a nation.

So it was with considerable interest that I read the short articles about "scrip" currencies which Leo Grulow and Ernest Morgan contributed to the January/February 1989 NEWSLETTER. Both writers made important points, and I think greater harmony exists between their respective commitments than they may themselves suppose.

Leo Grulow refers to our "day and age when the economy is a world economy"--implying that he considers the world-wide perspective as a sort of standard. Mr. Grulow is clearly concerned that, even if a local "scrip" currency turned out to be temporarily advantageous for its particular locality, such local "protectionism" (and that's what it is) would prove disadvantageous for the world economy as a whole--eventually perhaps rebounding adversely against even the "scrip" aided locality itself.

Ernest Morgan, however, seems to view the overall context in which we find ourselves--the world economy--far less benignly. He

says that a national currency can be used in an exploitive manner no less than can a local currency (a scrip). And if Ernest is thinking here of the U.S. dollar, he's obviously right. This is basic, in fact, to why we will need local "scrips" and any other feasible ways of sustaining non-monetized (or, more precisely, non-dollarized) sectors within the U.S. economy during the years ahead.

Money is basically a claim on whatever assets, or resources, are or might be for sale. Since World War II began, U.S. dollars have been mass produced, and until about 1967-1973 this proliferation of dollars worked to the advantage of U.S. investors and consumers, who thereby acquired resources, virtually free, from other countries. Here's how that worked.

Under the Bretton Woods system devised in 1944, most of the world's currencies were "tied" to the U.S. dollar. Not only did most countries hold most of their central bank reserves (the backing for their own national currencies) in dollars, but membership in the International Monetary Fund required a country to maintain its national currency within 1 percent of a set value pegged in U.S. dollars. Each IMF member was held responsible to buy or sell its own national currency on foreign-exchange markets in order to maintain its "par"

value in U.S. dollars. As a result, the U.S. was able to force other countries to sell their currencies to U.S. banks and other U.S. corporations simply by printing ever more U.S. dollars (the so-called Euro-dollars that sloshed around the world). Using the foreign currencies thus acquired American banks and other U.S. corporations acquired large percentages of the productive assets of many countries around the world. (Not of Japan, however, since Japanese law prohibited foreign direct investment with only minor exceptions.) The new U.S. owners often turned those resources to production for the U.S. market and for other affluent, streamlined markets. That's why many U.S. corporations don't care whether Americans "buy American".

By running huge federal deficits, in other words, the U.S. government put dollars in the hands of many of its investing citizens and at the same time attacked the value of all other currencies which were backed by and pegged to the dollar. American consumers then acquired the resultant American-oriented products flooding the U.S. market by running up vast balance-of-payments trade deficits.

America is still running both sorts of deficits--federal and world-trade--but more and more it is now doing so defensively, no longer offensively. President Nixon's 1971 devaluation of the dollar destroyed the Bretton Woods system after the Vietnamese War and the Great Society proved too expensive to finance simultaneously. Then the oil companies sold us down the river to OPEC.

And now, unless we choose to become martyrs to the principle of free trade, it's time to think about protection. But is it fair, you may ask, to have benefited all these years and now to opt out when the game has turned against us? No, it isn't fair if we lavished money on self-indulgence and ignored the poor, or if we favored the redundant defense spending and the vicious half-a-trillion-dollar pounding administered Vietnam. But remember that children's futures are involved, not just those of oldsters like ourselves "who were there" for the great spendfest. The big mistake would be to suppose that economic transactions

which don't use the dollar somehow hurt the U.S. economy. Precisely the opposite is true: the less you use dollars, the fewer claims you create again American resources. Ideally--now that the terms of trade have turned against us for all but a few commodities--ideally we should only use the amount of dollars we need for international trade, conducting all in-country exchanges by some other means. (That would only be an economic ideal, of course, not a political ideal!)

As Ernest Morgan asserts, we may have little time left before major economic adversity. The economist Ravi Batra's The Great Depression of 1990 predicts that it will begin with a rapid collapse of the dollar both outside and inside the United States. Local "scrip" currencies are not the only non-dollar-mediated exchange mechanisms possible. Back in 1932 there were scores of "scrips" in circulation (particularly in Iowa) but due-bills also circulated (as Leo Grulioff relates) and also the tax-warrants which various cities issued against their future tax receipts. Purely barter networks also proliferated around the U.S. in 1932. And Ernest Morgan is right that it was premature to drop such experiments when The National Recovery Act was announced--but that's what happened. "Let the government do it"--but the government didn't really succeed until 1941 under the stimulus of World War II.

I agree with Ernest Morgan that among scrip systems, those with a "demurrage" tax to speed circulation are preferable. His proposed one-percent monthly tax on the face value of scrip seems reasonable for depression conditions.

As for "work-hour" or "work-day" credits, which Leo Grulioff reports poorly motivate Soviet collective farm workers as a basis for calculating scrip wages, perhaps Soviet collective farms should try piece-work without necessarily abandoning scrip. While collective farm membership was still voluntary, in the mid-1920's, Anna Louise Strong (in I Change Worlds) reported high morale on them. And "work-hour" credits worked well on both AFSC and New Deal projects in Appalachia during the early 1930's. They paralleled Appalachian customs. And, on those projects, only two-thirds of the

wages were issued as credits, the other third being paid in cash.

Work-credits combined with some cash payment is very common, incidentally, in the LETS experiments underway in Canada and in a few U.S. localities, notably Los Angeles LETS are Local Economic Trading Systems which use no scrip but rather a money-of-account. LETS function like banks, issuing monthly statements to individual account holders.

Finally, with regard to the wages paid by Appalachian coal companies in "company scrip", which my current research concerns, I'm finding that the 1865 federal law which terminated state-bank currencies created a "cash drought" which denied Appalachia's banks and coal companies access to sufficient cash (either specie or currency) to pay wages in cash. Meanwhile, deposit money soared in the U.S., including Appalachia. Until about 1914, coal companies thus generally had no alternative to paying wages in scrip. Their "company store" prices were often indeed "marked up", but that was frosting on a cake baked by necessity.

To anyone who wants more reading on scrips, I suggest Irving Fisher's Stamp Scrips (1933) which includes an account of a bill before Congress in 1932-33 that would have authorized issuing \$1-billion worth of a new high-demurraged national currency to supplement the U.S. dollar.

Of the new crop of books on U.S. financial decline and/or collapse, I recommend Ravi Batra's Surviving the Great Depression of 1990, Benjamin Friedman's Day of Reckoning, and Adam Smith's The Roaring Eighties. Also, for a long-term in-depth analysis, see John Agnew's The United States in the World-Economy (1987).

*Member Paul Salstrom is an Appalachian specialist with a history Ph.D. His research reported here is funded by the Humanities Foundation of West Virginia, part of the National Endowment for the Humanities.*



## An Alternative in Special Education

by Bernard Wolf

Mainstreaming is the buzz word in special education today. It is linked philosophically with the notions of "normalization" and hitched legally to P.L. 94-142, the federal "Education For All Handicapped Children Act of 1975." Educationally it is the policy of placing handicapped children in the educational placement which is "the least restrictive environment." For some of us dedicated to providing alternatives in education, the current interpretation of "least restrictive environment" has become an unwelcome millstone around our necks. It has become another example of how a high ideal can become twisted and made rigid through the legal and regulatory process.

What is the ideal? How can it be grasped? One can say it like this: All our handicapped friends are people just like us non-handicapped ones. Each has a biography which wants to be lived out, unfolded into the manifold panoramas of relationships and experiences, of joys and sorrows, of the alternating high points and low points, which belong to a biography. This biography, like all biographies, flows into and mingles with countless other biographies forming a "main stream" of social life. Joining one's life in a meaningful way to other people's lives is one of the most varied and valuable prospects imaginable.

For the person with handicaps, however, several conditions are necessary to optimize relationships and experiences. These conditions include continuity, structure, predictability, stability, acceptance, commitment, and upholding of dignity. There are more, for sure, but this list is a first indicator. The prevailing concept of "least restrictive environment" establishes a cascade of educational experiences. These are rated or valued, the priority sitting at the top. Attendance at a regular public school class sits at the top of the pinnacle. This is considered the most desirable. The cascade then descends like this: a regular class in the public school with supportive services; a special

class in a public school building with some time with the regular kids; a special class in a special ed. building; a special day school; a special residential school; schooling while hospitalized; instruction in one's own home. Well, with the "least restrictive environment" concept we have started at the top in a regular class and have careened down. Allegedly we have started in the limelight of mainstreaming and normalization and have now dived into the dungeons of restrictiveness in the special residential school which lies way down the cascade. Is this always justified?

For many handicapped children the attending of public school is a sentence to long periods, day in, day out, of special isolation. Although there may be social contacts during the school day, there is the hour-long bus ride back and forth with its alienating and confusing bedlam. There are the long stretches after school, on evenings, weekends, and vacations when no friends, except busy family members, are around. Schoolmates are widely scattered. A friend on the block is rare if ever. At home, time outside is restricted: the handicapped child is too vulnerable to the random and unpredictable happenings of today's disconnected neighborhoods. In the service of the doctrine of "least restrictive environment" the child is cut off, isolated, and restricted to the walls of home and the limited time of devoted but usually busy parents. If this is "normalization," who needs it?

Let me explain an innovative alternative in special residential schooling, called the "Children's Village." Although our village is mainly for children with mental retardation, the idea is applicable to a variety of children requiring special care.

It begins with a group of non-handicapped adults who unite their dreams, ideals, and longings into a sense of mission and intention that is far greater than the mere sum total of these individual adults. It is a vision that longs to bring the illusive world of Truth and Light closer to daily life. It is a vision that wishes to weave relationships and fill actions with that warming, yet objective, love the ancients called "Agape." It is a vision that recognizes the intimate interdependence of biographies, so that one knows that he is

what he has become only on account of the other, and that the meaning of what he does can only be truly realized in the well-being of the other. It is a vision that divines beginning before birth and continuations after death. It is a vision that allows the apparently handicapped person to be seen as the social catalyst which begs for this vision to become manifest.

In everyday parlance this "Children's Village" might be considered a residential special education program for the mentally retarded. However, this designation is easily confused with the very notions of institutional restrictiveness which it strives to confute. The social togetherness, the aesthetic permeation of the entire environment, outside in gardens and greens, inside in interior decor and artistic displays, the cultural richness of daily, weekly, and seasonal celebration--all this points to a unique alternative for those with mental handicaps. This is an alternative which attempts to promote human freedom, human dignity, and unrestrictiveness within one's God-bestowed potential. This is an alternative supported by an interweaving of human connectiveness which lets human life, in spite of handicapping conditions, flow in a mainstream of experience, with both breadth and depth.

This alternative approach to living and working together with people with mental handicaps has been practiced by the Camphill Movement in America since 1961. Now celebrating 25 years of Camphill in America, the Camphill Movement is expressed by five alternative cultural centers located in Glenmoore, Pennsylvania; Kimberton, Pennsylvania; Copake, New York; Hudson, New York; and Sauk Center, Minnesota. Founded by Karl Koenig in Scotland in 1939, inspired by Rudolf Steiner and Anthroposophy, the work of the Camphill Movement is a challenge to the prevailing interpretation of "least restrictive environment."

Robert Smith, Executive Director of the federal Exemplary Private School Recognition Project conducted by the American Council on Private Education, has written, "What strikes me is that the visitors (to your program) were enormously impressed by their visit and by the quality of the relationships among and between staff and students. They recognized

that yours is a very special kind of school for the mentally retarded based on a philosophy of education which stresses human interdependence.... In brief your school resembled to the visitors a kind of intentional community.

Further information on the "Children's Village" can be obtained by writing to the Director, Camphill Special School, R.D. 1, Glenmoore, PA 19343.

*Bernard Wolf, a 1972 graduate of Antioch College, is currently director, teacher and house parent at the Camphill Special School, Inc., Beaver Run, RD 1, Glenmore PA 19343.*



Through the ages family and community have been the chief agencies for transmitting human culture from generation to generation. Character is largely fixed in early life. As children see parents and neighbors in many relationships and activities, what they learn becomes second nature. The mutual confidence and respect, cooperation integrity, and sharing of burdens of the community are the foundations of civilization. Where community dies these qualities weaken.

*Quotation from Arthur E. Morgan referred to by Jeannette Lund on page 10 of this NEWSLETTER.*



The Earth is our Mother. Let us start with that. Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect. Whatever befalls the Earth befalls also the children of the Earth.

*Chief Seattle*

## Economic Medium of Community Life

by Griscom Morgan

*Editor's Note: This is a brief analysis of Griscom Morgan's ideas of how to correct the economy. Further information is available in his book "Hope for the Future."*

*In a money economy all goods must assume a money form. Otherwise specialized producers have only negligible use for the things (and services) they produce. These simple facts have not been incorporated in economic theory.*

*--Dudley Dillard,  
Economics Department,  
University of Maryland.*

A profound mistake in historical and economic understanding has had and is having ghastly effect on human society internationally and nationally, as well as in the small community and family. This mistake relates to the primary cause of modern war, the population explosion, the devastation of nature by modern technology and the increasing extremes of wealth and poverty within and between nations. The occasion of the rise of these developments has mistakenly been identified with the rise of the industrial revolution and its impact on society and the concentration of population in large cities. We can now prove that these developments were effects of an underlying cause that is intrinsically degenerative and harmful, and correctable, given an understanding of how it works.

There was a period of European history in which industry flourished and accomplished remarkable marvels of production, in which the family and small community endured and developed in meaning and excellence, and extremes of wealth and poverty did not develop within and between countries. Historians call this period unique. Sitwell in his Study of Medieval Life and Thought wrote, "There had never been before or since in history, anything at all like the physical and mental atmosphere of that age ...a vigorous paradise that made it worth

while to run its dangers as well as enjoy its pleasures." And Damaschke, in his History of National Economy, wrote that "The time from 1150 to 1450 was a time of extraordinary developments, a period of economic prosperity such as we have difficulty in imagining today." The so-called industrial revolution was a terrible miscarriage of wonderful beginning of the economy and technology that had been developing during the medieval period. We can now identify the cause of that miscarriage and correct it.

The end of the period of high social and economic well-being in Europe did not come with the steam engine and high industrial productivity. Rather, the industrial revolution was the outcome of the technological exploitation of the poor and unemployed, resulting subsequently in terrible unemployment, degradation of labor, destruction of small communities, and the crowding of people into large cities. These same conditions were also repeated in America.

The cause of the period of well-being was two to three hundred years of a remarkable medium of exchange so unhoardable that it was available to all, yet free from inflation and depressions. The burden of interest was largely gone and an adequate market for goods and labor left no room for chronic unemployment and debasement of wages. This period was ended by giving up the unhoardable character of the money system with a resulting trebling of interest rates and scarcity of money, forcing the population to move to the places where the money accumulated--the large cities.

The money during the healthy period of medieval Europe's economy was unhoardable due to a tax on it of around 20% annually, so

that it lost that amount in its face value. Everyone saw to it that their money circulated out of their hands quickly. When unhoardability ended, money became scarce. Society, so dependent on circulation of money, was devastated and extremes of poverty and wealth developed.

Wherever such hoardable money enters a local economy the same degeneration takes place. John Collier in the "Newsletter of Ethnic Affairs" reported the findings of Dutch administrators and scholars who were studying the disintegration of life in native communities of East Indies under the impact of western civilization. He wrote "They generally conclude that when money economy enters the village community, the genius of the community starts to die. The complexly organic unity falls apart, intra-village rivalry takes the place of mutual aid, social value perishes." Collier did not know that it was the character of the new money system that had this effect. For unhoardable mediums of exchange existed before modern currency.

The relevance of this new economic and social insight to our times is made evident by comments on it by qualified men such as A. William Bodine, vice president of our nation's largest bank, Citibank, who said of it, "This fascinating scenario will undoubtedly enter into the thought of the nation at this time in its economic history". Albert Einstein found it to be fascinating. Senator Bankhead introduced legislation for it, saying that he believed the failure to pass this legislation led to the second world war. England's Sir Stafford Cripps saw it as a necessary economic change for our future. Even our most conservative senator has favored it.

## The Institute for Community Economics

The Institute for Community Economics (ICE) is a private, nonprofit organization that works for economic justice by providing technical and financial assistance to housing and economic development projects in low-income communities. ICE also offers educational resources and services to a wide range of constituencies.

ICE pioneered the community land trust (CLT) model to provide home-ownership opportunities for people excluded by the market while controlling resale to insure long-term affordability. Staff provide on-site assistance to an annual average of 50 community land trusts, cooperatives and other community-based development efforts in 20 states.



ICE's rapidly growing Revolving Loan Fund (RLF) has placed more than \$10-million in over 200 loans to groups in 22 states. They have also developed the community loan fund model as a financial intermediary to attract socially concerned investors interested in supporting community development projects, and have assisted in the development of more than fifteen community loan funds. The Institute for Community Economics is currently under contract to provide staff and office space to the two-year-old National Association of Community Development Loan Funds (NACDLF). This 30-member organization, to which ICE belongs, provides a variety of services to its members and promotes community investment nationally.

ICE employs 24 full-time staff members. Most are part of a residential community and live together in a variety of residences owned by the Institute. Financial compensation for working at ICE is modest and based on need rather than ability or position. Further compensation includes health benefits and additional salary for dependents. With the mutual support offered by the ICE community, members can begin to challenge conventional notions of financial need and security.

The staff has a high degree of input and control. They are represented on ICE's Board of Trustees and help to develop ICE's long-term goals and yearly objectives. Work plans and policies are developed within the departments. Department directors and the executive director work as a team on inter-departmental matters.

Due to continual growth, the Institute for Community Economics seeks applicants for the following positions:

**REVOLVING LOAN FUND OFFICER** with background in community development finance; to evaluate loan proposals from low-income community groups, assist groups with financial planning and loan applications, monitor assigned portfolio of loans, work on special Fund initiatives.

**HOUSING TECHNICAL ASSISTANCE PROVIDER** with knowledge of the housing development process, an appreciation of the politics of community development, an ability to work

with a diversity of people, a willingness to travel; to provide technical and organizing assistance to groups developing community land trusts and limited-equity housing cooperatives.

**SECRETARY** with good typing and communication skills to answer inquiries about ICE's work, fill literature orders, maintain ICE's mailing list.

**MAINTENANCE CO-WORKER** with carpentry, building maintenance and/or car maintenance skills; to help meet the maintenance needs of the buildings and vehicles owned by the Institute.

If you wish to apply for a position, send a letter describing the nature of your interest in the Institute for Community Economics, the role you would like to play, and the contribution you feel you would make. Please include your resume or a description of your background, skills and interests. We will respond by mail or phone to discuss your application. If appropriate, we will schedule a visit and personal interview.

For more information about job descriptions, program activities and compensation policy, write to: Coordinating Team, Institute for Community Economics, 151 Montague City Road, Greenfield MA 01301; (413) 774-7956.



## Small Town Stories

*by Susan Streeter Carpenter*

*This article first appeared in the April 20, 1988 issue of the Yellow Springs News.*

One day last year two cars collided on the corner of North College and Livermore Street. One was driven by a friend of mine; the other by an elderly gentleman. I avoid using their names because Yellow Springs is a small town, because this is not a news story but a column, and because

I've no wish to embarrass the gentleman, who, mortified and apologetic, freely admitted he was at fault, to my friend and to Police Chief McKee, who showed up to make the report.

Notice that it is okay to mention Chief McKee by name. The two drivers knew each others' names. We cannot avoid knowing things about each other here.

Sometimes it's useful: if you get a long distance call from Kansas for someone who has a number like yours with the last two digits switched, you give the caller the correct number. If you accidentally dial a wrong number in town, chances are you'll know the person who answers and chat before you hang up.

The transparency takes getting used to. I was congratulated on a pregnancy by my dentist's receptionist within hours of being told that the test was positive. To this day I don't know how she knew . . . but I know things about people (like my dentist) that are none of my business. I assume they know such things about me. We keep quiet, and we trust each other.

I leave the door open for the AC Service people, for example. They've been here enough times to know where everything is. Last time it was the pump, aging fast; Charlie turned down the pressure to ease its pace. A month later it began to labor again, so I called AC and asked, "How was it you turned the pressure down?" and they gave me instructions over the phone.

I was telling you about my friend whose car was rammed. She couldn't drive it, so Chief McKee offered her a lift to work (knowing, without asking, where it was). "Oh dear," she said, climbing into the police car. "I need a car today and tomorrow; do you suppose his insurance will cover a rental?"

"You'd have to ask his agent," said McKee. "It's Gene Diehl, and today is his day off--but, wait a minute, that's his car up ahead. I'll bet he's headed for the post office."

In front of the mail slots they cornered Diehl, who said, "No problem, just don't go renting a Cadillac."

Many of us transact business at the post office, in the bank, over the vegetables at Weaver's (which some of us still call Luttrell's), over coffee at Dick & Tom's (the correct name of which you will find out only if you have to look it up in the phone book). Tonight I took care of three phone calls and a meeting at the Little Art Theatre.

Another friend tells how, one night when her children were small, she was awakened by a 2 a.m. phone call. "Do you know how to get a splinter out?" a distraught voice asked.

"I think so," she said. She had the caller describe the splinter and suggested a hot water soak before using tweezers. Then she hung up and went back to sleep. The strangeness of it did not dawn on her until days later.

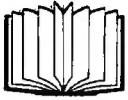
Eventually she met the Antioch student who had been trying to call the infirmary, but had switched two of the digits. "I did what you said," the student told her, "and it worked fine."

All this is, I suspect, typical of small towns. Yellow Springs is one of the few I'd live in. I'm not the only one. We couldn't find a replacement needle for our record player--not at Lazarus, not at Radio Shack. The only source in Southwestern Ohio turned out to be a shop called Needle in a Haystack near Cincinnati. I sent them an order with a check and two days later there was a knock at the door. "I work at Needle in a Haystack," said the young man, "but I live in Yellow Springs. I thought I'd just drop off your needle. You want me to try and see if it fits?" It did, and we've had a fine time playing old records.

*Susan Streeter-Carpenter, mother of two, has lived in Yellow Springs since 1970. She currently teaches writing at Saint Claire Community College in Dayton, Ohio. Prior to that she was a Human Service Administrator.*







## Book Review

**REFLECTIONS IN LORING POND: A MINNEAPOLIS NEIGHBORHOOD EXAMINES ITS FIRST CENTURY** by Citizens For A Loring Park Community, 1986 166 pp/paper. It can be purchased from Community Service for \$13.50 post paid.

### Staff

Reflections is a work of love. Authors include architects, writers and community activists, each of whom is a previous or current Loring resident. Grants and donations provided funding and all proceeds go into the Citizens for a Loring Park Community (CLPC) account. Reflections covers over 100 years of Loring's history with chapters on its architecture, churches, politics and culture. Photos and drawings are used effectively throughout.

In this history a process is identified. What is it? Displacement, involving consecutive groups of people throughout the 100+ years. Until the 1960s, impersonal socioeconomic factors determined displacement. People then began learning how to effect or prevent change themselves. It was to that end that CLPC was organized resulting in a viable, continually evolving, primarily self-determined community.

Loring's history begins with the Indians' displacement by European immigrants who settled the area to farm. As described by one of Loring's residents of the 1940s, the region had enchantment, mystery and beauty, and although the original Indians had soon moved away, occasional groups still passed through, now and then taking time to teach the settlers and their children about the Indians' communal values and respect for the land, their history of the area and how to fish and snare rabbits.

The settlers soon subdivided their holdings and sold out to the wealthy who had begun leaving nearby central Minneapolis; this was the second displacement. And when the streetcar lines reached the Loring area, the third displacement began as the middle-classes were given access. Several displacements later, we entered the 1960s when

Loring's citizens saw their area as unsafe, and a general exodus to the suburbs ensued. But Loring Park was just too wonderful a place. Crime and decay were displaced during the push for rebuilding the "Old Town" areas around the country. With active reclamation came the development of a strong sense of community, and it was here that I came to realize that Loring's path was no longer held in thrall by the displacement process. Citizens of Loring had taken conscious control and were beginning to determine their own evolving development.

For me, the book illustrates the exciting possibilities resulting when people come together with common goals based on caring for each other, their community and the land. A cohesive energy develops giving them the power to effect their own goals.

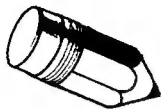
That's what this book's all about. No special interests are required to enjoy it; you need only a love of the land, an enjoyment of living peacefully with your neighbors and a desire to nurture your own community. But if you are interested in the grassroots organizational process, Chapter VI will be a valuable resource. How about pictures and information about beautiful old buildings? Chapters III, IV and V provide a wealth of information. Maybe increasing problems faced by the inner city churches concern you? Read Chapter V. This book has something for everyone.

A second book is planned, *In the Shadow of the City*. Together with this, they will be *Loring: The First Century and Beyond*.



### QUOTE

The New York Times notes that the Lord's Prayer contains 56 words, the 23rd Psalm 118 words, the Gettysburg Address 226 words, and the Ten Commandments 297 words, while the U. S. Department of Agriculture directive on pricing cabbage weighs in at 15,629 words.



## Readers Write

ABOUT QUOTE BY ARTHUR MORGAN (see p.5)

I like so well the 2 paragraphs on the back of the return envelope you sent with the new book list that I wanted to keep and file it. However, that would be a waste of forest resources (I had to use some kind of envelope in which to send my check). Therefore I copied them on scrap paper which I cut out from unsolicited mail and am writing this note on another "scrap"! I am still enjoying the NEWSLETTER.

*Jeannette Lund, Sacramento, CA*

### GENERAL

Please keep me on your membership rolls and in the Directory. Sorry I have not been to the Conferences lately; but I do want you to keep up the good work.

*Charles Wood, Miami, FL*



## Announcements

### ALTERNATIVE COMMUNITIES--TODAY AND TOMORROW

A credit course in Alternative Communities will be offered through the University of Massachusetts Anthropology 397A, June 6th to June 15th.

Held at Sirius Community near Amherst, MA, this course will explore the benefits and challenges of community living, and the innovative ideas being pioneered by these centers for both personal and social change.

Instructors are Corinne McLaughlin and Gordon Davidson, authors of Builders of the Dawn and co-founders of Sirius Community.

To apply for classes write to Sirius University Program, Baker Road, Shutesbury MA 01072; (413)259-1505 or to the University of MA, Division of Continuing Education.

### SECOND NATIONAL GREEN GATHERING

From June 21 through 25, the 1989 Green gathering will be held in Eugene, Oregon. It is to be a conference on policy and strategy.

For further information, write to the Southern Willamette Green Assembly, 2826 Baker Blvd., Eugene OR 97403. For information on joining the Green movement, write to Green Committees of Correspondence, Clearinghouse, POB 30208, Kansas City MO 64112.

### PADANARAM CONVENTIONS

May 26-29 and October 19-22, 1989, Padanaram Community is holding its first and second open conventions at its Settlement in Williams, Indiana. There will be discussion on a variety of subjects having to do with a worldwide network of cooperative committees and the building of a better world. Everyone is welcome.

For more information contact Rachel Summer-ton at Padanaram Settlement, RR 1, Box 478, Williams IN 47470.

### FELLOWSHIP FOR INTENTIONAL COMMUNITY

From April 26-28, the FIC annual membership meeting will be held at Shannon Farm, Afton, Virginia. On the agenda will be consideration of ways to finance the new FIC Directory.

For more information write to Dan Christenberry at Shannon Farm, RD 2, Box 343, Afton VA 22920, or call him at (804) 361-1417.

The Community Education Service Council's annual meeting will be April 30 at Shannon Farm.



### NEW ALCHEMY INSTITUTE

Both an Internship and Semester Program are offered each year at the New Alchemy Institute. Internships last from two to six months and are available throughout the year.

For further information and application, write to New Alchemy Institute, 237 Hatchville Road, East Falmouth MA 02536.

## SOUTHERN EMPOWERMENT PROJECT

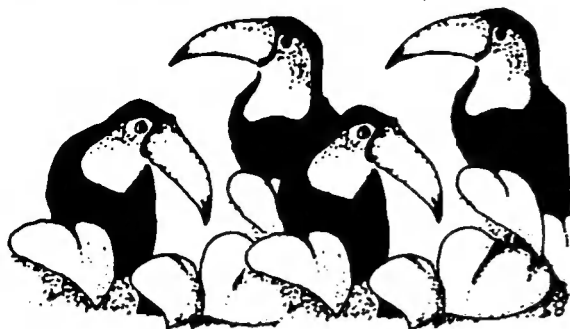
Their 1989 Summer Community Organizer Program runs from July 10 through August 18, 1989. It trains people for work as paid organizers for member-directed community organizations.

For further information, write to The Southern Empowerment Project, 323 Ellis Avenue, Maryville TN 37801.

## NATIONAL HISTORIC COMMUNAL SOCIETIES

The 4th annual meeting of the Pacific Coast Chapter of the National Historic Communal Societies Association (NHCSA) will be held May 12 and 13, '89 at the University of Oregon, Eugene, Oregon.

For information write Joe V. Peterson, Dept. of Sociology, U. of Oregon, Eugene, OR 97403 or call (503) 344-1155.



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## **Membership**

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

## **Have Your Friends Seen the Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

## **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

## **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

## **Address Changes**

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

## **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.



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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 4/89. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.*

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